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VI.—MISCELLANEOUS.

Die psychologische Forschung und ihre Aufgabe in der Gegenwart; Akademische Antrittsrede von DR. H. SPITTA. A. o. Prof. der Philos. Tübingen, 1889. pp. 36.

The lofty object of such inaugurals is, we are told, to state matters of deepest interest, and what serious and long work has disclosed as the most worthy good of life. The specialist must turn to philosophic thought, the fountain of perpetual youth for all sciences, where all these latter have their root in the natural psychic life of man, as all art must occasionally look back to its foundations in nature. Every science now shows a psychological side, and formulates its own basal problems in psychological terms. This progress is in part conditioned upon their penetrating further into the "why of why." Metaphysics has least interest in psychology and has declared war upon her late declaration of independence, but metaphysics is a product of individual thought about experience, and a somewhat aborted, branch-product of psychology. Cause, purpose, worth, good, and all the root-ideas of ethics, now that it is going into the large sociological field, need more or less radical psychological reconstructions. Man and his faculties are not only the measure of all things, but are becoming the burning questions of science. "Know thyself" is a psychological and not merely an ethical mandate. The nature of the ego and of religion, the very ideas of revelation, faith, belief, have been far too shallowly conceived to bear the strain they now must bear. "*Rechtspsychologie*" has arisen as a "colony" or "*enclave*" beside jurisprudence, and forensic or criminal psychology tries to improve our ideas of such psychic states and processes as are designated by such terms as "attempt," "intent," "free act," "guilt," "atonement," "punishment," "responsibility," and also postulates a better explanation of antilogies and paradoxes of willing, and even of volition itself, and determinism, and indeterminism. The problems of morbid psychology, the statics and mechanics of the folksoul are also growing more urgent.

All this shows that psychology is so closely connected with other departments that all attempts to dissect it out of these connections and place it on an independent basis, and give it a single exact experimental-physiological basis are to desoul it. Wundt's hope that every German university will soon have a psychological laboratory, and all conceptions of psychology as "the physics of the nervous system" would give us a psychology with no philosophy in it. This method can never explain conscience, remorse, wit, mood, or any complex side or question of psychic life. Soul is adaptation and cannot be isolated. The mathematical natural-history psychology will never bring all sciences into nearer and fruitful relations with each other, as all the work of the human psyche. This can only be done by methods of self-observation. (The author is evidently in close sympathy with Lotze. Apart from a few incidental expressions of Wundt, we recognize nowhere any tendency whatever to "isolate" psychology, nor to make it "independent" of any methods or results in any branch of human knowledge, even the introspective philosophy so far as it can be helpful. REV.)

Ueber Phantasie-Vorstellungen, von ANTON OELZELT-NEWIN. Gratz, 1889, pp. 123.

Notes and choice quotations from voluminous reading in general literature and in morbid psychology, conveniently grouped into an external unity which allows the whole to be divided into chapters headed: Ideas, properties, conditions, development, physical relation, and animal phantasy, the quotations well chosen and strung together by general remarks of a neutral tone that set them off to good advantage, makes a book not ill adapted to interest and instruct the general reader.